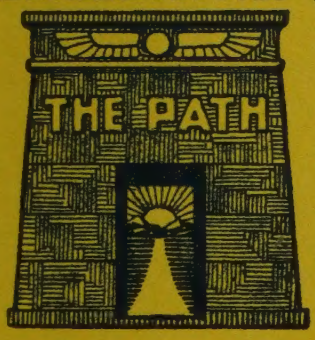
THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXIV—No. 3 January, 1946

THERE *is one thing peculiar to the present age,* Kali-Yuga. *All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under Kali-Yuga's reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age, and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly. As each student* lives *a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he* thus aids souls of advanced development to descend from other spheres *where the cycles are so dark that they can no longer stay there.* —W.Q.J.

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(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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The disappearance of virtue and philosophy is only for a time: the souls possessing these will return again, bringing both with them.—*Book of Items*

THEOSOPHY

Vol. XXXIV January, 1946 No. 3

THE NEW YEAR

PEOPLE usually wish that their friends shall have a happy new year, and sometimes "prosperous" is added to "happy." Even if happiness and prosperity are absent, it is possible to find something greater than either in this coming year. Instead of wishing our readers a happy or prosperous New Year, we feel more in the vein to pray them to make it a worthy one. This can be effected by those who are courageous and resolute. Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to colour the day for those about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyze them by indifference, or actively drag them down. When this point is reached, then the art of life is converted into the science of death; we see the black magician at work. And no one can be quite inactive. Everyone lives, and thinks, and speaks. If all our readers endeavoured to learn the art of making life not only beautiful but divine, and vowed no longer to be hampered by disbelief in the possibility of this miracle, but to commence the Herculean task at once, then the New Year would have been fitly ushered in.

NOTE.—This article was first printed in *Lucifer*, January, 1888.

Neither happiness nor prosperity are always the best of bedfellows for such undeveloped mortals as most of us are; they seldom bring with them peace, which is the only permanent joy. The idea of peace is usually connected with the close of life and a religious state of mind. That kind of peace will, however, generally be found to contain the element of expectation. The pleasures of this world have been surrendered, and the soul waits contentedly in expectation of the pleasures of the next. The peace of the philosophic mind is very different from this and can be attained to early in life when pleasure has scarcely been tasted, as well as when it has been fully drunk of. The American Transcendentalists discovered that life could be made a sublime thing without any assistance from circumstances or outside sources of pleasure and prosperity. Of course this had been discovered many times before, and Emerson only took up again the cry raised by Epictetus. But every man has to discover this fact freshly for himself, and when once he has realized it he knows that he would be a wretch if he did not endeavour to make the possibility a reality in his own life. The stoic became sublime because he recognized his own absolute responsibility and did not try to evade it; the Transcendentalist was even more, because he had faith in the unknown and untried possibilities which lay within himself. The occultist fully recognizes the responsibility and claims his title by having both tried and acquired knowledge of his own possibilities.

The Theosophist who is at all in earnest, sees his responsibility and endeavours to find knowledge, living, in the meantime, up to the highest standard of which he is aware. To all such, greeting! Man's life is in his own hands, his fate is ordered by himself. Why then should not the New Year be a year of greater spiritual development than any we have lived through? It depends on ourselves to make it so. This is an actual fact, not a religious sentiment. In a garden of sunflowers every flower turns toward the light. Why not so with us?

And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.

—H. P. BLAVATSKY

THE CYCLE'S NEED

> We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for humanity.
>
> —H. P. BLAVATSKY

THEOSOPHISTS need be haunted by no doubts as to where their duty lies—what they must do. The body of knowledge which they have undertaken to transmit to the world offers certain crucial ideas or teachings "which alone can save the coming races." The task is to spread those ideas.

Knowledge of the Law of Karma brings patience and strength to the suffering, courage to workers for good, and responsibility to the powerful. It is the equalizer of conflict, the foundation of justice and the balm of private and social wrongs. Conviction of this truth makes it possible for a man to begin living a constructive life, whatever his circumstances. For the believer in Karma, achievement and progress are not dependent upon any force in heaven or earth outside himself. Karma is not a contingent truth or law; it is ultimate.

Reincarnation is the key to understanding the law of Karma. Without the doctrine of successive lives on earth, the basic intuition that justice is inherent in Nature must remain without support from the lifetime's experience. Countless enigmas are explained by reincarnation. The conception of soul and egoic evolution gains substance and structure from this teaching. All the small and large events which have been laid to good or bad fortune, to blind natural forces or to the malignance of man, are shown, in the light of reincarnation, to have a larger dimension of meaning. Knowledge of reincarnation makes reliance on the law of Karma the only rational course. And while it is true that rational choice seems to hold little attraction for many men, these doctrines afford even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life.

There are many statements of what is socially and ethically desirable for the human race, but only in Karma and Reincarnation do we find the impetus which may stir the individual to *move in the direction* of the ideal. Karma and Reincarnation are not a plan for the distant future, a constitution for Utopia, nor a chart of the heavenly regions; these teachings mark the *path* to realization of

every ideal and offer self-compelling reasons for traveling upon it. They are the dynamics of human progress.

Theosophists know these things, and because they know them, students give their best energies and every moment they can spare from personal responsibilities to furthering the work of the Theosophical Movement. Once the importance of these ideas has been realized, no further spur to action is required. The difficulty confronting students is rather the resistance of the world to the teachings of Theosophy. More than anything else, they feel the tragedy lamented in *The Voice of the Silence*:

> Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!

Finally, the passage of truth to the heart must be opened by each one for himself. Egoity requires the freedom of independent choice; the soul is saved or lost by and through its own integrity. But until the time comes for that great decision, the path of soul-evolution is thronged with the fellowship of common ignorance, common imperfection and common potentiality. Our defects, weaknesses, blindspots, all, like our affinities, are our own, in whatever ground they take root and ripen. So it follows that until the last great choice is met, we can help one another along the way. We can help each other to be ready to stand alone when the final test comes; we can be teachers to some, pupils to others, and helpers to all.

As learners, we study our own needs, and as teachers, the needs of others. There is, then, the obligation to examine the barriers to acceptance of Reincarnation and Karma which exist in the mind of the race. What blocks the heart's perception, the mind's grasp, of these truths?

Ignorance is the non-moral aspect of selfishness; selfishness the moral result of ignorance. Teachers direct their followers to the acquisition of knowledge so that, in the progress of time, the grip of selfishness may be lessened and the soul come to act directly in the body, and no longer by intuitions only vaguely reflected in the brain. This is the relation of study to practice, of knowledge to right action. Knowledge makes right action more desirable than wrong action. It swings the balance of motive toward the Good.

Today, the hunger of the world is not so much for right action as it is for knowledge. "Science," a teacher wrote, "is the thought-

form of the age." Thus, the philosophy recorded by H. P. Blavatsky presents knowledge in its true relation to ethics. A study of Theosophy shows that there is not the slightest possibility of separating the two. They are the two aspects of the one truth.

This, then, is the first great obstacle to be overcome in the race-mind: the false idea that knowledge and morality can be isolated one from another. It is a misconception running through every branch of science, coloring its facts, limiting its method, and biassing its conclusions.

In almost every discussion of contemporary human problems, scientific writers preface their observations with the statement that we must look to science for our basic knowledge of man and of nature. In effect, this means, from the Theosophical viewpoint, that we must deny the possibility of a metaphysical origin for man, regard him simply as a highly intelligent species of animal, rule out any larger sense of cosmic purpose for his career on this planet, and ignore all spiritual accounts of his nature and destiny, before attempting to deal with the tremendous social difficulties and maladjustments in which the race is involved.

This dogma is a fundamental block to truth in the scientific world-view. It prejudices every scientific worker, writer, and student against a philosophical study of man, either directly or by implication, and it effectually suppresses an appeal to the spiritual aspirations of the race, as well as accepting the stamp and limitation of the beast for the whole of humanity. It is an all-pervasive doctrine of materialism which must be contested at every point, with vigorous rejection of its supposed "facts," exposure of its practical effects, and with counter-presentation of an alternative view.

Another misconception of science is the belief that there is a "physical" reality. Its discovery has been proclaimed the objective of theoretical physics by Dr. Albert Einstein, and all strictly "physical" theory is circumscribed by this avowed end of research. Again, a methodological limitation has become a materialistic dogma, making it possible to condemn all philosophical explanations of cosmology, all suggestions of spiritual correlates to physical forces, or of intelligence behind the laws of nature, as "unscientific," and therefore virtually worthless or positively misleading.

Without carrying this analysis further, the stultifying effects of materialism in science may be seen to have ramified throughout every branch of modern thought, setting the enormous prestige of science against any idea of soul or immortality. It is necessary to

understand the sources of this materialism in order to overcome its influence. This will involve pursuit of the suggestions offered by H. P. Blavatsky on the subject, and specific illustrations of the process of reaction to illogical dogma which ended by enthroning scientific skepticism and, to a large extent, dogmatic materialism, as the ruling intellectual attitude of the epoch.

In contrast to the vigor of scientific presentations, the weakness of modern religious institutions has led to the widespread view that religion, or the subjects commonly identified with it, are unimportant, or merely sentiments of a poetic nature, having little to do with the hard world of fact. The essential weakness of religion is to be traced to the Personal God idea and its train of consequences in thought and human behavior. For one thing, the anthropomorphic God has successfully kept thousands of scientists in the ranks of Materialism. It has rendered the race obtuse to genuine moral philosophy and opened the way to the abuses of organized religion. The atheism of science and the anthropomorphism of religion are the two poles of distortion of the One Reality taught in Theosophy. There is one correction for both errors, but the method of applying the correction may vary widely.

Other misconceptions which withhold inquiry into the teachings of Karma and Reincarnation include various pre-occupations of the age. There are multitudes who imagine that they are helpless as individuals — that no good is accomplished without a great organization with great leaders to plan and direct its work. New political and economic systems are the panaceas espoused by others, to the exclusion of the moral ideas which alone would make it possible for their ideal systems to operate with any success.

The technological achievements of modern industry have slowly undermined the dignity of the individual, who in far too many cases has been reduced to an unintelligent cog in a vast productive scheme. Relatively few men have creative occupations in the industrial world, which is operated largely from the top by highly trained specialists and skilled administrators. This devaluation of the work of the individual injures his self-respect, reducing his capacity for independent thought, criticism and evaluation. The obvious compensation for these weaknesses is increased reliance on outside authority—in science, religion, medicine, politics, and all the lesser relationships of life. Man tends to become more of a "creature" than a creator, intellectually, morally, and practically. Conventionality and orthodoxy are strengthened by these tendencies, and as the social patterns crystallize, the reactions of rebellious

individuals become desperate and irrational. Fanatical resistance to authority is caused by lack of philosophy and the apparent futility of the struggle to escape from the threatening mold.

The twin extremes of blind acceptance and resentful rebellion are alike barriers to the philosophic mean inspired by Karma and Reincarnation. On the one hand, these teachings compel the assumption of a self-reliant position, which is precisely what the lover of authority wishes to avoid, while the stress on individual responsibility, implied by the doctrine of rebirth, has little appeal for the aroused rebel against the established order. Successful promulgation of Karma and Reincarnation requires a common intuitive ground of ethical agreement; acceptance of them depends in large measure upon a deep sense of their consistency with a current of moral ideas already held. Thus the general decline of self-reliance and a sense of *individual* responsibility operates to discourage interest in the key teachings of Theosophy. There are other tendencies in the modern world which make Karma and Reincarnation more acceptable than ever, but we are now concerned with the principal obstacles which need to be overcome.

Another unfortunate effect of industrial progress has been its disturbance of family and community life. Efficiency in communications and transportation has vastly increased the mobility of individuals, so that "home" is less and less the seed-bed of character, culture and gentility. Recreation is almost synonymous with watching what others do or have done. Training children in responsibility requires a special effort on the part of modern parents, whereas, a generation ago, the actual necessity of the aid of the children in getting the housework and "chores" done provided a natural means for the learning of helpfulness and responsibility. Intelligent parents can and do create corresponding duties for the children of today, but this involves conscious perception of the *needs* of the young—a perception far from common. We have, in short, to do deliberately the things which once were accomplished automatically by the structure of the social environment. Failure in this means the further rooting of habits of self-indulgence, thoughtlessness and emotional instability. The gathering momentum of decline in this direction opposes any focus of attention on the great questions of moral justice and immortality.

The religious world of today is a sea of spasmodic eddies in social reform, around which flow great backwashes of reaction and passive orthodoxy. Modern Protestantism offers only the residues of a once unified doctrine, while Catholicism is everywhere active

in exploiting the ignorance, fears and unrest of the masses. Sects which make virtues of dogma and bigotry seem to grow more rapidly than others. Among the cultured, the more "refined" appeal of mysticism without social responsibility, of "yoga" without philosophy, is developing numerous coteries of those who imagine they are the spiritually "elite." The effects of spurious occultism on the latter groups reveals the deadliness of the Eye Doctrine, when separated from Brotherhood and active work in the world. Such people cannot be aroused to the living truth of Karma and Reincarnation because they think they know it already. Despite appearances, the Theosophical Movement will find no allies in these quarters, which represent a decadent current of efflux.

Educational thought constitutes an arena in which all these tendencies meet with other more favorable currents; the single word "controversy" best characterizes the field of education today. Simply because of the vitality exhibited in the struggle of ideas, there is more hope in education than in any other area of social relations, but here, too, the possibilities are dimmed by an almost boundless confusion. The conceits of specialists meet in head-on collision with the sentiments of the "liberals," while most attempts at synthesis of the two viewpoints lose the vigor of both. The truths modern educators have to offer are either partial or partisan, and "whole" viewpoints suffer the emptiness of excessive generality. The scientific tradition in education is marred by all the denials described on earlier pages, while the humanist adherents of the classics either compromise with organized religion or fail to make the transition from the academic to the practical issues of daily life. Liberal learning might become the body of organic wisdom in the modern world, but not without the heart-beat of essential truth. Karma and Reincarnation are needed to give the pulse of life to the cultural tradition of the West. These two ideas touch the principles in man's nature which need to be aroused before he can make use of his great heritage, whether of science, religion, philosophy or literature.

The evolutionary cycle has reached that point in its progression when new responsibilities have to be assumed by the human race. It is a time of transition from the psychic to the Manasic basis of action. Without Karma and Reincarnation, a Manasic basis for action cannot exist. We must make this transition successfully, or the race will fall back into retrograde psychism and Kama-manasic materialism. The choice is crucial, for the present, and for the future.

SPIRITUAL PROGRESS

CHRISTINA ROSSETTI's well-known lines:

Does the road wind up-hill all the way?
Yes, to the very end.
Does the journey take the whole long day?
From morn to night, my friend.

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point—the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte as it is binding now—the *complete* subjugation of the lower nature by the higher. From the Vedas and Upanishads to the recently published "Light on the Path," search as we may through the bibles of every race and cult, we find but one way,—hard, painful, troublesome, by which men can gain the true spiritual insight. And how can it be otherwise, since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true Adept, the developed man, must, we are always told, *become*—he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent; not only seeking, but acting as if we had already found the unchangeable in a world of which the one certain quality we can predicate is constant change; and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption: the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives. The trouble that comes upon us is always just the one we feel to be the hardest that

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NOTE.—This article was first published by H. P. Blavatsky in the *Theosophist*, May, 1885.

could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg, but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much; they are not content to leave well enough alone, to do always just what the occasion demands and no more; they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are, who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives, and so leaving the door open to anxiety, doubt, fear, despondency—failure.

The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present. If he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man, who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another; and, when he has attained a certain number of these powers, is forthwith dubbed an adept. Acting on this mistaken idea,

they fancy that the first thing to be done towards attaining adeptship is to acquire "powers"—clairvoyance and the power of leaving the physical body and travelling to a distance are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say; they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in expressions of disappointment when they find that what had been previously told them is perfectly true—that the Society was founded to teach no new and easy paths to the acquisition of "powers," and that its only mission is to re-kindle the torch of truth, so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow. The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest dealer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts; such gifts (*laukika*) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (*lokothra*), once reached, is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions and we fear that there is fresh danger in this direction, here, as well as in

Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement put forth by a so-called "Mahatma." He calls for "eight men and women who know English and any of the Indian vernaculars well"; and concludes by saying that "those who want to know particulars of the work and *the amount of pay*" should apply to his address with enclosed postage stamps! Upon the table before us lies a reprint of "The Divine Pymander," published in England last year, and which contains a notice to "*Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by* HINDOO MAHATMAS"; cordially inviting them to send in their names to the Editor, who will see them, "after a short probation," admitted into an Occult Brotherhood who "teach *freely* and WITHOUT RESERVE all they find worthy to receive." Strangely enough, we find in the very volume in question Hermes Trismegistus saying:—

"Herein is the only way which leads to Truth, which, indeed, our ancestors trod, and by which they arrived at the attainment of the Good. This way is beautiful and even; nevertheless, it is difficult for the soul to walk therein so long as she is immured within the prison of the body. . . .

"[The human race is drawn towards evil. Evil is its nature, and pleases it. If men should learn that the world is created, that all is done according to providence and necessity, and that by necessity and destiny all things are governed, they would readily begin to despise all things because they are created; to attribute vice to destiny, and to give the rein to all manner of iniquity.] *Therefore, abstain from the crowd, so that by means of ignorance the vulgar may be kept within bounds, even through fear of the unknown.*"*

It is perfectly true that some Theosophists have been (through nobody's fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been

*For the sake of clarity, we have substituted here a later translation (from *The Virgin of the World,* by Dr. Anna Kingsford, pp. 120 and 124) of Hermes' words, and added, in brackets, the context of the concluding statement.—Eds. THEOSOPHY

called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active cooperation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to *earnestly set about carrying them into effect.* Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do *something* to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that *something* an accomplished fact.

Above all we would reiterate the fact that the Society is no nursery for incipient adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members: thus will be developed self reliance and reasoning powers. We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance (*i. e.,* looking into magic mirrors and reading the future, etc., etc.). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual, or to enable him to make progress in his "uphill" path, and therefore earnestly recommend our members to *try* for themselves.

ARGUMENTS ON REINCARNATION

X: Actual Memories

THE laws of birth and death render definite memories a rarity; yet there are more of them than many suspect. A controversy which broke out in a great British newspaper brought forth a number of recountals.

Some opponents stigmatize supposed memories as due to "hallucination or credulity," without any definite understanding of what either term means. But the recollection of the location of secret rooms, unknown to living persons; the prevision of layout of buildings previously unseen by the subject; the prior description to companions of a building new to the subject; all these, especially where they were observed by other persons, cannot be dismissed so lightly. These instances came out in the series above-mentioned, and were reprinted in the *Vancouver Sun Magazine*.

Other instances: an American soldier of the first great war led a friend straight to the Place de la Bastille, though neither had been in Paris before. This soldier had never learned, or had forgotten, that the Bastille had been destroyed. He thought he was going to see it, and was much surprised to find it no longer there. A little girl described an incident in the siege of a Canadian fort, giving her own name as it was on that occasion. The actual incident, obscure and not appearing in the histories, was found later by her people in source-documents.

A child described his "former home" and certain curious furnishings of which his people had never heard. The furnishings were afterwards found by them to be Dutch. Two little girls in one family: the first word one of them spoke was the Latin for "water" (aqua), the other used "biba" (drink). Both children used the words in their correct meaning before they learned any others. A little Polish girl spoke Gaelic without learning it; a Los Angeles boy knows ancient Persian without studying it; five subjects under hypnosis recalled their previous names and histories, some of which were verified by the researchers. A lady going into a business establishment discovers one of the men looking hard at her and, upon returning the compliment, she recognises an acquaintance from a former life. Considerably upset, she leaves the place. The man gets her address, comes to her house, and greets her with the words: "I came to see how much you remember!" Their respective memories checked.

There are great difficulties in the way of convincing along this line. (*a*) Scoffers do not hesitate to set down such people as crazy or liars, and include any friends who corroborate them in the same categories. Sensitive people of high intelligence and reputable place in the world would shrink from such experiences, and their business interests are apt to suffer from it. The scoffers who make it unpleasant for such people themselves suppress the evidence by their attitude, and then gloat in claiming that none exists.

(*b*) It is only rarely that objective corroboration can be had, in the nature of things; thus, much of such evidence must rest on character. And as we all know, nobody who disagrees with us has any character.

(*c*) Considerable research is necessary to run down all the angles of such cases. It is much quicker to issue cheap and easy denials and to call names.

(*d*) Knowledge of any kind, under law, must be *earned.* Few want it that way. Belief and disbelief are easier.

(*e*) There is a certain glamor surrounding the matter, which causes irresponsible and romantic persons to tell yarns about their own imaginary former incarnations as kings and queens and the like—a sort of release, probably, for inferiority complexes.

Such persons confuse the issue and throw discredit on the whole subject. The real cases are of a very different kind. Few former kings and queens are among them. It is a generally accepted rule among reincarnationists of the responsible kind that memories of the past are not to be spoken of except to intimates, and even then with caution.

Thus proof along that particular line is surrounded with great difficulties. But what knowledge would the race ever have had, had there not been some who were not stopped by difficulties? One who hesitates before such will never find the truth and will not deserve to find it. Reincarnation is not a study for the irresponsible, the mentally lazy, or the prejudiced.

"In the Instant of Death"

A strange thing it is how all time will converge itself, as it were, into the burning-glass of a moment! There runs a popular superstition that it is thus in the instant of death; that our whole existence crowds itself on the glazing eye—a panorama of all we have done on earth—just as the soul restores to earth its garment.

—Bulwer Lytton

STUDIES IN THE "GLOSSARY"

IX

KARMA is an unfamiliar word for Western ears. It is the name adopted by Theosophists of the nineteenth century for one of the most important of the laws of nature. Karma is *the one* Universal LAW which guides unerringly, and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations. It is the power that controls all things, the resultant of moral action, the metaphysical *Samskara,* or the moral effect of an act committed for the attainment of something which gratifies a personal desire. Physically, Karma means action: metaphysically, the LAW OF RETRIBUTION, the Law of cause and effect or Ethical Causation.

It is not a being but a law, the universal law of harmony which unerringly restores all disturbance to equilibrium. When Buddhism teaches that "Karma is that moral kernel (of any being) which alone survives death and continues in transmigration" or reincarnation, it simply means that there remains nought after each Personality but the causes produced by it; causes which are undying, *i. e.,* which cannot be eliminated from the Universe until replaced by their legitimate effects, and wiped out by them, so to speak, and such causes—unless compensated during the life of the person who produced them with adequate effects, will follow the reincarnated Ego, and reach it in its subsequent reincarnation until a harmony between effects and causes is fully re-established. No "personality"—a mere bundle of material atoms and of instinctual and mental characteristics—can of course continue, as such, in the world of pure Spirit. Only that which is immortal in its very nature and divine in its essence, namely, the Ego, can exist for ever. And as it is that Ego which chooses the personality it will inform, after each Devachan, and which receives through these personalities the effects of the Karmic causes produced, it is therefore the Ego, that *self* which is the "moral kernel" referred to and embodied karma, "which alone survives death."

Those beings who record every word and deed, said or done by man while on this earth, are spoken of in the *Secret Doctrine* as the *Lipikas,* the celestial recorders or "Scribes." As Occultism teaches, they are the agents of KARMA—the retributive Law. They are the

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NOTE.—This study is correlated with Chapter XI of the *Ocean of Theosophy.*

"Assessors" who read at the judgment of a disembodied Soul the record of its life in the heart of that "Soul."

The Egyptian Thoth, similarly, is the recorder and the judge. Proclus, the disciple of Plotinus, speaking of this mysterious deity, says: "He presides over every species of condition, leading us to an intelligible essence from this mortal abode, governing the different herds of souls." Represented mystically by the serpent, Mr. J. Bonwick says, "He glides like that creature, noiselessly, without apparent exertion, along the course of ages." Thoth is the god of wisdom and of authority over all other gods. His ibis-head, the pen and tablet of the celestial scribe, who records the thoughts, words and deeds of men and weighs them in the balance, liken him to the type of the esoteric *Lipikas*.

There is the Karma of merit and the Karma of demerit. Karma neither punishes nor rewards. People are said to be reborn in one or the other of the six *gati* (conditions of sentient existence) according to their Karmic merits or demerits. These six (esoterically, *seven*) *Gati* or paths of sentient existence, counting downward are: (1) the highest Dhyani (*Anupadaka*); (2) Devas; (3) Men; (4) Elementals or Nature Spirits; (5) Animals; (6) lower Elementals; (7) organic Germs.

The doctrine of the 12 *Nidanas* is the fundamental dogma of Buddhist thought, "the understanding of which solves the riddle of life, revealing the inanity of existence and preparing the mind for Nirvana." (Eitel's *Sans. Chin. Dict.*) The Nidanas are the 12 causes of existence, or a chain of causation, " a concatenation of cause and effect in the whole range of existence through 12 links." The 12 links stand thus in their enumeration:

(1) Birth, according to one of the four modes of entering the stream of life and reincarnation, each mode placing the being born in one of the six *Gati*. These four ways of entering on the path of birth as decided by Karma are: (*a*) birth from the womb, as men and mammalia; (*b*) birth from an egg, as birds and reptiles; (*c*) from moisture and air-germs, as insects; and (*d*) by sudden *self-transformation*, as Bodhisattvas and Gods (*Anupadaka*). (2) Decrepitude and death, following the maturity of the *Skandhas*, or groups of attributes. The five Skandhas (esoterically, *seven*) unite at the birth of man and constitute his personality. These are form, perception, consciousness, action or tendency of mind, and knowledge. After the maturity of these Skandhas, they begin

to separate and weaken, and this is followed by decrepitude and death. (3) The Karmic agent which leads every new sentient being to be born in this or another mode of existence in the *Trailokya* and *Gati.* (4) The *clinging to life,* the creative cause of that Karmic agent which thus becomes the cause of Birth which is the effect. (5) Love, whether pure or impure. (6) Sensation; perception by the senses. (7) The sense of touch. (8) The organs of sensation. (9) Personality, *i. e.,* a form with a name to it, the symbol of the unreality of material phenomenal appearances. (10) The perfect knowledge of every perceptible thing and of all objects in their concatenation and unity. This is a faculty of the Higher Manas. (11) Action on the plane of illusion. (12) Lack of true perception, or ignorance.

"The constituents (of human nature) originate *according to the Nidanas, and are not* originally the Self." The Nidanas belonging to the most subtle and abstruse doctrines of the Eastern metaphysical system, it is impossible to go into the subject at any greater length. The Arhat alone has *absolute* knowledge of and power over them.

Is Karma only fate under another name, an already fixed and formulated destiny from which no escape is possible, and which therefore might make us careless of act or thought that cannot affect destiny? Karma is *Nemesis* only in one sense, that of bad Karma. The Scandinavians taught that "out of the past and present the events and actions of the future are born" (*Asgard and the Gods*). Fate, with them, was represented by the god *Orlog,* an impersonal power bestowing gifts "blindly" on mortals. The agents of Orlog, or fate, were the three Norns. These sister goddesses in the *Edda* are shown as coming out of the unknown distances *enveloped in a dark veil* to the Ash Yggsdrasil (the World Tree), and "sprinkle it daily with water from the Fountain of Urd, that it may not wither but remain green and fresh and strong." Their names are "Urd," the Past; "Werdandi," the Present; and "Skuld," the Future, "which is either rich in hope or dark with tears." Thus they reveal to men the decrees of Fate.

The Latin *Fatum,* like the Greek *Moira,* symbolized fate or destiny, the power which rules over the actions, sufferings, the life and struggles of men. But this is not *Karma;* it is only one of its agent-forces.

The Bardesanists, a Syrian Gnostic sect of the early centuries of our era, held that "weath and poverty and sickness and health and

death and all things not within our control are works of destiny." This does not at all preclude free-will. While accepting "the Soul free from the power of *genesis* (destiny of birth)" and possessing free will, they still placed the body under the rule of birth (*genesis*). "What is called Destiny, is an order of outflow given to the Rulers (Gods) and the Elements, according to which order the Intelligences (Spirit-Egos) are changed by their descent into the Soul, and the Soul by its descent into the body." That which makes us free, Bardesanes is made to say, is "the Knowledge of who we are, what we are become, where we were before, whither we are hastening, whence we are redeemed; what is generation (birth), what is re-generation (re-birth)." This points plainly to the doctrine of re-incarnation. *With re-incarnation the doctrine of karma explains the misery and suffering in the world and no room is left to accuse Nature of injustice.*

Karma is of three sorts: First—*that which has not begun to produce any effect in our lives owing to the operation on us of some other karmic causes. . . .* Second—*that karma which we are now making or storing up by our thoughts and acts, and which will operate in the future. . . . Under this are those cases where men have sudden reverses in fortune or changes for the better either in circumstances or character.* Ammonius Saccas, the great and good philosopher who lived in Alexandria between the second and third centuries of our era, is a good example of this class of karma. He was of poor birth and born of Christian parents, but endowed with such prominent, almost divine, goodness as to be called *Theodidaktos,* the "god-taught," he became the founder of the Neo-Platonic School of Philalethians or "lovers of truth." He honoured that which was good in Christianity, but broke with it and the churches very early, being unable to find in it any superiority over the older religions. *This was the operation of old karmic causes on him the very moment those which had governed his previous years were exhausted.* The fate of an English adept named Butler, who lived in the Seventeenth Century, is another example. Disciple of some Eastern Sages, and possessor *of the secret of transmutation,* he sought to turn his knowledge to personal profit, and was speedily punished for it. After performing many wonderful cures by means of his "stone" (*i. e.,* the occult knowledge of an initiated adept), and producing extraordinary phenomena, to some of which Van Helmont, the famous Occultist, was witness, not for the benefit of men but his own vain glory, Butler was imprisoned in the Castle of Viloord, in Flanders, and passed almost the whole

of his life in confinement. He lost his powers and died miserable and unknown. Such is the fate of every Occultist who abuses his power or desecrates the sacred science. Jacques Coeur, the famous Treasurer of France in the Fifteenth Century, is another, for he was reputed as a great alchemist and his wealth became fabulous. But he obtained the office by black magic, was soon banished from the country, and, retiring to the Island of Cyprus, died there in 1460, leaving behind an enormous wealth, endless legends and a bad reputation. *Many other cases will occur to every thoughtful reader. The third class of Karma is that which has begun to produce results. It is the operating now in this life on us of causes set up in previous lives in company with other Egos.*

And just as all these phases of the law of Karma have sway over the individual man, so they similarly operate upon races, nations and families. Each race has its karma as a whole. If it be good that race goes forward. If bad it goes out—annihilated as a race —though the souls concerned take up their karma in other races and bodies. . . . Of this law the old Egyptians are an illustration. "No people of ancient or modern times," says Champollion, "has conceived the art of architecture upon a scale so sublime, so grandiose as it existed among the ancient Egyptians." Writing of the ruins of the ancient temples and palaces of Karnak, which now stand on the emplacement of ancient Thebes, he says: "One is astounded and *overcome by the grandeur* of the sublime remnants, the prodigality and magnificence of workmanship to be seen everywhere. . . . The imagination, which in Europe soars far above our porticos, arrests itself and *falls powerless* at the foot of the hundred and forty columns of the hypostyle of Karnak! In one of its halls, the Cathedral of Notre Dame might stand and not touch the ceiling, but be considered as a small ornament in the centre of the hall."

Another writer exclaims: "Courts, halls, gateways, pillars, obelisks, monolithic figures, sculptures, long rows of sphinxes, are found in such profusion at Karnak, that the sight is too much for modern comprehension." Says Denon, the French traveller: "It is hardly possible to believe, after seeing it, in the reality of the existence of so many buildings collected together on a single point, in their dimensions, in the resolute perseverance which their construction required, and in the incalculable expenses of so much magnificence! It is necessary that the reader should fancy what is before him to be a dream, as he who views the objects themselves occasionally yields to the doubt whether he be perfectly awake.

. . . There are lakes and mountains *within the periphery of the sanctuary.* These two edifices are selected as examples from a list *next to inexhaustible.* The whole valley and delta of the Nile, from the cataracts to the sea, was covered with temples, palaces, tombs, pyramids, obelisks, and pillars. The execution of the sculptures is beyond praise. The mechanical perfection with which artists wrought in granite, serpentine, breccia, and basalt, is wonderful, according to all experts . . . animals and plants look as good as natural, and artificial objects are beautifully sculptured; battles by sea and land, and scenes of domestic life are to be found in all their *bas-reliefs." The Egyptians certainly rose to a high point of development, and as certainly they were extinguished as a nation. But the souls—the old Egos—live on and are now fulfilling their self-made destiny as some other nation now in our period.*

The old race that built *Nagkon Wat,* the imposing ruins in the province of Siamrap (Eastern Siam), and other ancient Asiatic peoples *died out because their own karma—the result of their own life as nations in the far past—fell upon and destroyed them.* Nagkon Wat, an abandoned edifice of most gigantic dimensions, together with the great temple of Angkorthram, are the best preserved relics of the past in all Asia. After the Pyramids this is the most occult edifice in the whole world. Of an oblong form, it is 796 feet in length and 588 in width, entirely built of stone, the roof included, but *without cement,* like the pyramids of Ghizeh, the stones fitting so closely that the joints are even now hardly discernible. It has a central pagoda 250 feet in height from the first floor, and four smaller pagodas at the four corners, about 175 feet each. In the words of Frank Vincent: "in style and beauty of architecture, solidity of construction, and magnificent and elaborate carving and sculpture, the great Nagkon Wat has no superior, certainly no rival, standing at the present day." *But nations cannot escape their national karma. . . . Though the nation may for a time disappear as a physical thing, the Egos that made it do not leave the world, but come out as the makers of some new nation in which they must go on with the task and take either punishment or reward as accords with their karma.*

Individual *unhappiness in any life is thus explained:* During the Golden Age, when lust for gold and wealth was yet unknown to man, says the Scandinavian *Edda,* "when the gods played with golden disks, and no passion disturbed the rapture of mere existence," the whole earth was happy. But, no sooner does "Gullweig (Gold ore) the bewitching enchantress come, who, thrice cast into

the fire, arises each time more beautiful than before, and fills the souls of gods and men with unappeasable longing," than all became changed. It is then that the Norns, the Past, Present and Future, entered into being, the blessed peace of childhood's dream passed away and Sin came into existence with all its evil consequences.

The scientific and self-compelling basis for right ethics is found in these and in no other doctrines. . . . If ethics are to be followed from fear, man is degraded and will surely evade; if the favor of the Almighty, not based on law or justice, be the reason, then we will have just what prevails today—a code given by Jesus to the west professed by nations and not practised save by the few who would in any case be virtuous. But the religious philosophy Buddha Siddharta left to the world has produced for over 2,000 years generations of good and unselfish men. He taught the four noble truths, which are (1) that misery and pain are the unavoidable concomitants of sentient (esoterically, physical) existence; (2) the truism that suffering is intensified by human passions; (3) that the crushing out and extinction of all such feelings are possible for a man "on the path"; (4) the narrow way, or that path which leads to such a blessed result.

Buddha's is the only *absolutely bloodless* religion among all the existing religions: tolerant and liberal, teaching universal compassion and charity, love and self-sacrifice, poverty and contentment with one's lot, whatever it may be. No persecutions, nor enforcement of faith by fire and sword, have ever disgraced it. No thunder-and-lightning-vomiting god has interfered with its chaste commandments; and if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known, should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity.

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Karma; Lipikas; Agra-Sandhani; Thoth; Naraka; Djati; Nidana; Chaturyoni; Skandha; Dharmasmriti Upasthana; Vijnanam; Pratisamvid; Norns; Uklak; Orlog; Moira; Bardesanes; Ammonius Saccas; Butler; Coeur; Karnak; Nagkon Wat; Gullweig; Buddha Siddharta; Aryasatyani.

TO THE IMMORTAL

Move forward the wheel, O thou whose sight is infinite! Rarely art thou met in the course of many thousands of Æons. Display the benevolence thou hast observed in so many former generations; open the path of immortality.—*Saddharma-Pundarika*

AMONG YOUTH-COMPANIONS

"HI, there," Boyd called out, as he caught sight of Max rounding the corner of the University library. "I've been hoping you'd drop by again soon. Been wanting to talk to you. Say, I'm free for a while now—maybe you could take some time off?"

"Sure thing," said Max, nowise unwilling to postpone his visit to the library. Yielding to his friend's verbal and manual persuasion, he allowed himself to be propelled toward a nearby bench, far enough off the beaten track to allow an uninterrupted conversation.

Max, for one, found these chance talks with Boyd quite agreeable, for though the latter avowed himself a "skeptic," Max had early discovered that beneath certain intellectual veils, there was a personal working code of great integrity, justice and honesty. On a former occasion, Max had approached Boyd on this idea, pointing out that while he professed skepticism, his actions did not reflect it. Boyd had replied, rather shortly, that he had faith in man, individually, but taking mankind in the mass—as nation, race or organization—he could perceive little good in human nature. So, in his relations with individuals he proceeded as if each one were more or less an exception to the rule. Since Boyd did not seem disposed to carry the idea further, Max had not brought up the subject again, though he had not forgotten it. Now, as they walked together to the bench, Max wondered what the present occasion would unfold, but it was Boyd who broke their easy silence.

"I couldn't help thinking of you, during one of the discussions in political science class last week," Boyd said. "We were having a field day on the atomic bomb, and I said to myself, 'Max should be here to give us a few of his universals, or world-wide panaceas, if only just to brighten up the atmosphere a little!' And now here you are," he finished, with a mock bow in Max's direction.

Max laughed. "Any particular spot you want me to brighten?"

"Well, it comes down to this," began Boyd, dropping his joking manner and giving Max a searching look. "Some time ago, there was a lot of talk about 'One World.' This is no longer just a fine idea—it's a necessity. Now it's One World—or no World at all. Granted that world cooperation is needed, what hope is there, in the face of the strong anti-social tendencies that are so often uppermost in men—their greed, hate, revenge and hypocrisy? Can these

ever be subordinated to what is obviously the first requirement for a future world order—that is, a certain amount of universal thinking, or as the moralists put it, unselfishness? Judging from past and present history, we have only a forlorn hope. —But I'm supposed to be asking, not telling you!"

"I must say you certainly set the problem up—on its hind legs," commented Max, wryly. "We need to invert the old adage that necessity is the mother of invention, and say that invention has shown us a few necessities! It's quite a revelation, isn't it, how many of our great inventions are put to use first, and evaluated in their over-all character *afterwards,* when, literally, the damage is done. In fact, that is the very subject I'm looking into at present. Responsible medical men, for instance, are pointing out that publicity for new discoveries in the field of medicine cuts both ways, because the hopes of the public are unduly excited, and methods of treatment may be tried on a large scale before you can take proper precautions.

"You know, Boyd, there is a protection in going slow and being sure. We are too often betrayed by rushing ahead with unfamiliar techniques, which—just because they *are* new and strange—will require special, and perhaps strange, safeguards. This is true of hypnotism, and other psychological powers now on the edge of the unknown. It is our old habit of racing toward a cure-all, whether for health problems or social problems, and forgetting everything else—forgetting that every new power we acquire carries its own hazards, and increases both our responsibilities and our liabilities. With a better understanding of the law of cause and effect, we would not force new developments so fast, in an effort to escape the consequences of our extravagant habits of living, both as individuals, and as a society. Then we would not be so often jeopardized by rash researchers." He stopped suddenly. "I'm getting to sound like Carrie Nation! How about you developing your idea of 'universal thinking'? You seem to think it's impossible for most men. Why?"

"The answer to that seems evident enough," returned Boyd. "How many people in our country are vitally concerned with the acute suffering of their fellows in foreign lands, or even with people at home who are hungry and cold? The world has become a very small place, physically speaking, but as far as cooperation between nations is concerned, there are many who are still 'poles apart.' Isn't that a fact?"

"I wouldn't argue that," admitted Max.

"Of course," Boyd continued, "I don't mean that 'universal thinking' requires a knowledge of, say, all world history, and consciousness of the current political controversies in innumerable lands, because that would mean that only a few individuals could engage in that kind of thinking. The various reaches of men's thoughts are like so many concentric circles. Certain men circle the globe with their everyday contacts; for others—a greater number—their nation is their world, and so on down to the great mass of men, whose thoughts are usually confined to the circle of their jobs, homes, families and friends. Unless you can get this last class, in the smallest 'circle,' to extend their thinking, I don't see much hope."

"We agree that we can't afford to wait for men in general to acquire the background and intelligence they need to assimilate world politics. That would not be a practical solution," Max commented. "We ought to have a more direct approach, some way that any man, whatever his circumstances, and whatever his training, could help us all to move toward a world society."

"Well, you theosophists must have some ideas on the problem," Boyd remarked. "That's why I brought it up in the first place, as a matter of fact. I don't see any magic solutions elsewhere!"

"Probably because there aren't any, in the sense of a miraculous formula," Max returned. "If there were any effortless way to induce all of mankind to reverse their usual habits of thought and action—the habits that have ended in The Bomb—why, we would have seen a Golden Age long since! But any plan that will *work* will *require* work—on the part of each individual. Going back to your concentric circles, it must be that a proper feeling or thought or effort by a man in even the smallest 'world,' will be felt through all the other spheres of influence. A brotherly thought extends to all men, necessarily, if all are brothers. Conscious knowledge increases, but does not alter, that influence. That's the way I look at it."

"That's a nice thought," Boyd said. "But, how do you go about instilling the proper feeling in men?"

"I know no simple answer," Max replied, "but then, why should there be a simple answer? There are, however, some simple principles, which are quite practical."

"For instance?"

"For instance, brotherhood. If it weren't for the reality of brotherhood, no one would think of being concerned over the suffering of another person, unless that suffering affected himself in some way. Yet there is a strong feeling—strongest among the best-natured men, we notice, and that is significant—that the suffering of anyone is important just because he is a human being, a brother-man. On this principle, we would be called upon to protest injustice whenever it came to our attention, and regardless of the personalities involved. We would constantly examine our conduct so as not to commit injustices ourselves, and we would study the principle of justice as exhibited in our own experience. It sometimes takes more courage to uphold justice in a personal situation than to defend it before the world as an abstract idea."

"That gives a new slant to the responsibility of the individual," remarked Boyd, as he rose and stretched himself, preparatory to leaving. "I like that—it has a Confucian tang. Remember his theory of improving the world through the states, each state through its cities, each city through families, and those through individuals?"

"Yes, it's an old, old idea—this matter of working with and through individuals. And you'll notice that more and more people are beginning to think that way, too."

"AIR-CASTLE BUILDING"

A young friend of mine, of very imaginative turn and some occult tendencies, told me recently that his habit of air-castle building had followed him into his business, and that for some time past he has become aware of its peculiar results. To the best of his memory, every single instance of this habit has, for a long time past, been followed by a complete failure of the plan or negotiation. He might act outwardly exactly the same, but if regarding that transaction he had allowed himself to wander on in thought to the possibilities—counting chickens before hatching—, the eggs were sure to be cracked every time. The evidence became so clear to him that he looked upon the two as simple cause and effect, so that he constantly endeavored at last to drive all speculation on results from his mind, as a simple expedient to prevent the failure of his plans. Of course this illustrates Levi's saying: "The will accomplishes what it does not *desire*." It is very interesting to me as a complete and independent illustration of the plane of Desire, and how moving in it acts as a drag.—*The Path,* January, 1889

THE SECRET SCIENCE

Think it out on that line now for yourself—or any other line that you may choose, but *think*. —WILLIAM Q. JUDGE

THIS simple note to a friend, no less than the ringing words, "In this curve of the cycle, the final authority is the *man himself,*" are Mr. Judge's insistence upon a fundamental law of growth. Evolution, whether of a seed or a soul, proceeds from within outwards. The seed can be nurtured, but the propelling impulse in its development is not in any external condition that can be provided for it; the soul can be cultivated, but its own energy or will is the indispensable compelling force behind spiritual unfoldment.

For those who undertake the study of the theosophic philosophy, this law of growth is of great importance. It is the policy followed by the recorders of the teachings, H. P. Blavatsky and Wm. Q. Judge, and therefore the principle to be examined by each one who takes up those teachings. But, as might be expected, it is a subtle principle, not to be easily grasped. Indeed, perfect understanding of it will not come until the general law of evolution—of which it is an expression—is comprehended and realized. But since the principle of progress is at once a means to wisdom, and a part of it, the student will find his way more fruitful of insight if this principle is held in mind.

Two seemingly contradictory notes are constantly struck in theosophical writings on practical metaphysics—one, that the disciple of Theosophy must "stand *alone* and uninfluenced by other men and events," and the other, that "we learn almost solely from each other." The philosophical harmony which unites these two is provided by the third fundamental principle of the *Secret Doctrine*: individuality and brotherhood. Progress in learning means progress in understanding the equation of balance between independence and interdependence; self-reliance and non-separateness.

No one can study recorded Theosophy for very long without becoming aware of the undercurrent of injunction to philosophical speculation and independent thought. But unless one is equally cognizant of the other current of emphasis—the recommendation to brotherhood—he will inevitably be delayed by speculation of a type which is known to be fruitless and prohibitive to realization of truth, and which will lead the mind to fetters instead of freedom. No thought is philosophical, no idea universal, no intuition trust-

worthy, and no perception fundamental enough to be sound, unless it extends a man's consciousness of brotherhood. Independent thought must be interdependent in motive, or real knowledge will never be unveiled in the heart.

The doctrine of Karma affords an illustration. Consider what is for some students of the *Bhagavad-Gita* a stumbling block—the repeated admonitions to "leave results to the Law," to perform duties out of necessity, and not for hope of reward. The questions arise, Does this mean we are not to try to imagine what effects an action will have, with a view to weighing its advisability? Should we not try to be conscious of reactions from causes we have set up, so as to determine whether or not we did right?

If, however, the admonitions of Krishna are examined as they relate to the dynamics of Karma, as distinguished from the mechanics of its operation, the purpose of non-attachment to results may disclose itself. The popular maxims about bridge-crossing and chicken-counting are well known, and evidences of the deep psychological insights which are among the inherent ideas of the race.

The statement is sometimes made, with reference to such maxims and admonitions, that they "have their basis in occult law." What, we may ask, is occult, or secret, about them? Turning again to the law of Karma for an examination of its inner workings, we are soon impelled to wonder what is *not* secret about it. For, with the doctrine of the seven human principles, we must recognize that what is called "action" is a complex of mental and psychological, as well as physical energies, the whole being dominated and controlled by the moral energy of motive; and that "reaction" will necessarily involve a like proportion of intangibles. These elements must go unrecognized by the mind which lacks a training of its spiritual faculties of perception. As long as our awareness of action and reaction is thus partial—leaving out of account, oftentimes, the most powerful elements involved—we can scarcely hope to follow the complete and recondite workings of the moral law of compensation. So it is that the concepts of retribution, retaliation, merciless justice, and condemnation of others arise: so many partial views of Karma, mechanical interpretations, personal arrogations of an impersonal process.

An understanding of Karma is the work of lifetimes, not a matter of moments spent in memorizing a formula. By the fact of its elements being the essence of simplicity, we may know that its roots are deep in the heart of humanity, fundamental in the life of

nature; that to penetrate the mysteries of its functioning, and to comprehend its vast extent as the principle of coordination, requires that man's intuition steadily approach and constantly consider *universal* truths.

The study of Karmic law may be said to be an investigation of the ultimate divisions of action, just as the knowledge of cyclic law involves a comprehension of the ultimate divisions of time. These ultimate divisions are not discernible on the surface of our life from day to day and year to year: we cannot predict how our thoughts will be equilibrated in the balance of natural forces, nor exactly in what guise our feelings will return to us, and our deeds be done to us again. Only when we can dispassionately assemble and assess all the movements of our consciousness on the various planes of being; can measure the intensity, exact direction, and influence of our will in operation; and can call our most hidden motives before the eye of soul, for judgment strict and true—shall we be prepared to follow consciously the full circle of an individual act. Meantime, the attempt to do so must be only *an attempt,* for the occult law will yet elude us.

What is the "occult law"? It is brotherhood, the Law of Laws. Brotherhood is a secret science, for all that its name is on many lips. It is not learned by rote, nor conned in books, nor absorbed by listening. It is more often invoked than understood, more often a disguise than a power. Some have lived it, but their lives are considered to be either myths or mysteries. Some have written of it, taught it, spoken it, but their words are deemed fantastic. Some have recorded its laws, but their experiments are seldom repeated, since scoffing incredulity is cheaper than self-discipline, and bitter rejection is preferable to the pain and hardship of the "good life." Men keep this science secret by denying it, and make its laws mysterious by transgressing them and then confusing the consequences in their own minds. The occult law is heavily veiled behind their prejudices, and securely buried beneath their mockery.

Still, and always, it is the secret life, the golden goal, the soul's salvation and the heart's fulfillment. It is the illumination of knowledge, the service of devotion, the inspiration of hope. It is the magic of the mystics, the truth of the philosophers, the unity of the selfless, the beauty of the soul and the good in all.

Nothing is mysterious for the man who knows the *law* of brotherhood, though for him everything partakes of that divine mystery which may not be profaned. All beings are sacred in his eyes, to

his heart; welcome to all that he can give and they can take of his compassionate understanding and service. He has found the great truth that all help extended to another is help to yourself: this, not following from a motive of self-help, but from the inescapable justice whereby every service renders back its like, and good returns unto the giver as many-measured as he sent it out. Need he look for results? He knows infallibly what they will be. He *is* Karma, for he preserves his own equilibrium, and his tendency in the Universe is to restore balance and harmony. He knows the Law that is the lever of all laws, and the Science that is the secret of life.

THE ORIGINAL OBJECTS

The objects of the Society are various. It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations. As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species, physically, and having inherited the nature of the unknown but palpable Cause of his own creation, must possess in his inner, psychical self, this creative power in lesser degree. He should, therefore, study to develop his latent powers, and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes. The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspiration; to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; to make known among Western nations the long-suppressed *facts* about Oriental religious philosophies, their ethics, chronology, esotericism, symbolism; to counteract, as far as possible, the efforts of missionaries to delude the so-called "Heathen" and "Pagans" as to the real origin and dogmas of Christianity and the practical effects of the latter upon public and private character in so-called civilized countries; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period, which are mirrored in the oldest Vedas, and in the philosophy of Gautama Buddha, Zoroaster and Confucius; finally, and chiefly, to aid in the institution of a Brotherhood of Humanity, wherein all good and pure men, of every race, shall recognize each other as the equal effects (upon this planet) of one Uncreate, Universal, Infinite, and Everlasting Cause.—*From a Circular issued by the Founders, 1876.*

ON THE LOOKOUT

The Bomb and Science

As the months go by, both specialists and laymen are endeavoring to assimilate the more obvious implications of the atomic bomb. So far, judgments are all in the nature of fearful anticipations. John J. O'Neill, New York *Herald Tribune* science editor, is especially disturbed by the limitations which the new discovery has imposed on scientific freedom. He writes:

> The ethical code of science calls for complete freedom of research, requires complete disclosure of all knowledge gained and the quickest possible dissemination of this knowledge. Under war conditions practically all research was forced onto a basis of regimentation in which the work of the scientists was directed to tasks of immediate importance as determined by military authorities. Freedom of research was practically eliminated.

Wanted: A Free World

The dilemma of science now consists in the fact that its future progress depends in large part on free consultation and comparison of results, while military "discretion" would isolate and silence workers in research, even in peacetime, lest they betray a vital secret to a potential enemy power. If it were known *which* discoveries might prove of military importance, the problem would be somewhat simpler to solve, but the fact is that discoveries made ten years ago, which then seemed without practical application, have since played a significant part in the development of the atomic bomb. Apparently, there is no escape from the yoke which now unites scientific inquiry and military preparedness. O'Neill's conclusion is self-evident:

> Science will remain linked unavoidably to military requirements and a science limited in any way means a science that has started to deteriorate and decay. The nature of free science requires a free world in which to survive. (*Herald Tribune,* Sept. 23, 1945.)

Even industrial applications of atomic power will involve military considerations. Dr. M. L. E. Oliphant, a British scientist who worked on the atomic bomb, has said that a plant producing nuclear power "produces also as a second by-product a whole series of radioactive materials." (Los Angeles *Times,* Nov. 16, 1945.) These materials, he continues,

> could be extracted by an unscrupulous country, and could be sprayed or otherwise distributed over an enemy territory in sufficient concen-

tration to prohibit the survival of any living thing in thousands of square miles of country.

This dissemination of a new type of poison gas, as it were, is free from any of the difficulties associated with the use of ordinary chemical gases. There is no known method of decontamination, so that areas affected in this way would remain unusable for weeks or months until the radioactivity decayed away.

It is clear, therefore, that it is impossible to separate the military question from the possible commercial utilization of atomic energy.

SCIENTIFIC JITTERS

The scientists of both England and the United States are growing uneasy at the prospect of extensive military control over their operations. American physicists who worked on the atomic bomb have announced that if they are not permitted some voice in deciding the use to be made of their discoveries, they will renounce atomic research for an elaborate study of butterflies' wings! Their distrust of military control may well spring from the fact, revealed at a meeting in London by Dr. Oliphant, that "the scientists who had been responsible for producing the bomb in the United States had unanimously voted against its use unannounced against the Japanese." A British editorial account continues with the following explanation:

> Not that to drop twenty thousand tons in one raid is worse than twenty raids that each drop a thousand tons, but that the occasion could have been used to demonstrate to the Japanese (who might have surrendered before it was dropped) and to the world as a whole that Science had at last brought us to the stage when a World State is absolutely necessary for the survival of civilised man.

"PURELY EXPERIMENTAL"?

This view, attributed to a group of American scientists, must be contrasted with a very different account of scientific influence on the military use made of the discovery. The Washington correspondent, Frank C. Hanighen, reported in the news supplement to *Human Events* for Sept. 12:

> Some military circles, who defend the atom-bombing of Hiroshima, now say that the dropping of an atom bomb on Nagasaki served no military purpose and played no role in the end of the war, which they say was virtually brought to a close by the destruction of Hiroshima. The bombing of Nagasaki, on the other hand, was a "purely experimental matter"; scientists wanted more data on atom bomb results. These Army circles are shocked by Nagasaki and say we cannot deny that we have perpetrated the biggest atrocity of the

war; that we cannot now, without hypocrisy, accuse the Nazi authorities of Buchenwald of "death experiments" on prisoners of those concentration camps. The inhabitants of Nagasaki were our guinea pigs.

A Problem For "Social Scientists"

But whether the scientists wished to restrict the use of the bomb in the war on Japan, or asked for an "experimental" repetition of the blast, the horror of its destructiveness remains to haunt the serious men of every land. The question of justification for its use is dwarfed in the minds of most by the tremendous issues it raises for the future. The problem is formulated in academic terms by John S. Perkins, of Boston University, in *School and Society* for Nov. 17:

> Science did it.
>
> The *physical scientists* won the war. It was the atomic bomb and radar, coming out of the unknown, which provided the margin of advantage needed for victory. The physical scientists—the chemists, the physicists, the metallurgists—succeeded in harnessing the forces of nature; and they stopped the war.
>
> It is now up to the *social scientists* to win the peace. Unless social scientists harness the forces of mankind, the ending of World War II will prove to be just another armistice.

This is quite an assignment for the social scientists, especially when one of their leaders, Prof. Edwin B. Wilson, of Harvard, announced only five years ago "that there is not much that is social science." His depressing conclusion came after long professional association with workers in this field. There is certainly a need for social science, indeed, an absolute necessity, but those who look to the universities for help in this critical juncture of history will find only a reflection of their own bewilderment. True "social science" for the present would provide, first, an accurate diagnosis of the moral condition of the great mass of mankind, and second, a straight-forward statement of the corrective measures that must be applied. For suggestions on the first requirement, we turn, not to academic science, but to some observations by "Critic," shrewd commentator of the British *New Statesman and Nation* (Oct. 27, 1945). The second requirement is outlined by W. T. Stace, who discusses the question, "Have Nations Any Morals?" in the November *Atlantic*.

Unpalatable "Realism"

"Critic" described an exposition of the world situation he presented before a large university audience, including many demobilized soldiers. As he tells it:

> Inevitably the picture is gloomy, and I tried to relieve the gloom by concentrating on the chances of using the atomic bomb as a lever for world organization, and making suggestions about the best way of overcoming the difficulties between Russia and the West, and on the problem of creating a "closer union" in Western Europe of a type which would be no menace to any other State. Afterwards I was assailed by an American officer, who said that, if my picture were true, all the Service men had been through hell for nothing; that we had just defeated Fascism and there was enough skepticism and cynicism about the future without my adding to it. An English ex-officer explained that the Service men just would not "take" all the "realism" that had been pumped into them in army lectures; they demanded some positive assurance and lead for the future. The criticism touched me very closely. Thinking it over afterwards, I see that the real point is not that I was unconstructive or over-gloomy, but that to tell people that certain things must be done on the high diplomatic level, which they distrust anyway, gives them no personal hope or objective. In every returning soldier . . . there are two tendencies—the glowing reformer and revolutionary, and the escapist, who got the upper hand after the last war until he was jerked out of his private garden by the discovery that the world had been plunging to catastrophe while he tried not to look. . . . The idealistic tide will flow into wrong channels unless individual supporters are made to feel their personal part in creating a new world order and reconstructing their country.

That is the diagnosis: the post-war period is a time of emotional enthusiasm and of longing for freedom from responsibility. Unless the ideals for which so many have given so much can be scaled to the dimensions of a practical goal for *individuals,* with specific jobs for each of those individuals to do, as part of the common realization, the "idealistic tide" will quickly turn into cynicism and bitter disillusionment.

HUMANITY'S GREAT NEED

But what is the task of common realization? W. T. Stace states the objective:

> There is nothing we can do in these circumstances except try to get rid of old habits of thought. We are still, all of us, everywhere in the world, in the grip of old habits of thought, carried over from the day when the nations were relatively independent or self-dependent, into an age in which they have become, whether they like it or not, interdependent. Our habit is to think in national terms only, whereas we have to learn to think in international terms. . . . There is only one way out. We have to learn the lesson that nations, deserting their petty ideas of sovereignty, prestige, national self-

> interest, must combine to act together for the common good of humanity—which is the meaning of acting morally. There is still time to learn this lesson. *But the time is short.*

This is the task for individuals: to get rid of old habits of thought; to learn to act together for the good of all humanity—to practice, in short, the teachings of Theosophy. However we approach the problem, however we divide it or break it down, it comes to the same basic end. Failing in this, all other projects for peace will fail as surely as they have failed in the past, without the practice of Brotherhood.

"Missionary Invasion"

That great corporate enterprise in dogma, ritual, and pompous authority, the Church of England, after hearing its clergy convicted of "spiritual anemia" by the Bishop of Rochester, moved recently to revive the lagging interest in "the teachings of Christ" by sponsoring a four-million-dollar sales campaign to reach the "heathen" of Britain. Using the media of motion pictures, theater, radio, television, press, literature, information centers and paid advertising, the plan envisions a five-year "missionary invasion of the modern agencies of propaganda." The Bishop of Rochester, Dr. C. M. Chavasse, who headed the planning commission, told an assembly of Anglican divines that it was impossible to exaggerate the gulf existing between the church and the ordinary life and thinking of the English people. "Half our countrymen," he said, "are worse than heathens in that they believe in nothing—not even themselves—after a second World War in one generation." (Los Angeles *Times,* Nov. 15, 1945.)

Thirty-Nine Millstones

A partial explanation of the "spiritual anemia" of the clergy—one left unmentioned by the crusading Bishop—was provided years ago by John Campbell Graham, who wrote in the *Hibbert Journal* for October, 1938: "Not only is it becoming increasingly difficult to get men 'of average intelligence and conscientiousness' to take holy orders, but it is difficult to get such men to take any interest in Christianity at all." The most apparent reason for this difficulty is the incredibility of the Thirty-nine Articles of Faith of the Anglican Church, to which the clergy must vow agreement. Graham continued: "It is urged that revision of the Thirty-nine Articles would disrupt the Church. The risk must be faced. Those who make this plea have not considered the alternative. The secession of the intelligentsia can have only one result: there will soon be no Church left to disrupt."

THE CHURCHES ARE POWERLESS

The skepticism of the man-in-the-street was demonstrated, during the war, by the disturbing questions asked by British soldiers of their chaplains (see Lookout, January, 1944). The Bishop of Rochester blames the unbelief and cynicism of soldiers on the war, but the real source of disillusionment lies in the Church itself. The indictment printed by H.P.B. in her magazine, *"Lucifer,* to the Archbishop of Canterbury, Greeting!" applies today even more than in 1887 when it first appeared. This was the picture painted of modern Christendom:

> If your Grace, from your high pinnacle, will cast your eyes around, you will behold a Christian civilization in which a frantic and merciless battle of man against man is not only the distinguishing feature, but the acknowledged principle. It is an accepted scientific and economic axiom to-day that all progress is achieved through the struggle for existence and the survival of the fittest; and the fittest to survive in this Christian civilization are not those who are possessed of the qualities that are recognized by the morality of every age to be the best—not the generous, the pious, the noble-hearted, the forgiving, the humble, the truthful, the honest, and the kind—but those who are strongest in selfishness, in craft, in hypocrisy, in brute force, in false pretence, in unscrupulousness, in cruelty, and in avarice. The spiritual and the altruistic are "the weak," whom the "laws" that govern the universe give as food to the egoistic and material—"the strong."

DARK AGE RELIGION

> That "might is right" is the only legitimate conclusion, the last word of the 19th century ethics, for the world has become one huge battlefield on which "the fittest" descend like vultures to tear out the eyes and the hearts of those who have fallen in the fight. Does religion put a stop to the battle? Do the churches drive away the vultures, or comfort the wounded and the dying? Religion does not weigh a feather in the *world* at large today, when worldly advantage and selfish pleasures are put in the other scale, and the churches are powerless to revivify the religious sentiment among men, because their ideas, their knowledge, their methods, and their arguments are those of the Dark Ages. My Lord Primate, your Christianity is five hundred years behind the times. . . .
>
> The time is approaching when the clergy will be called upon to render an account of their stewardship. Are you prepared, my Lord Primate, to explain to YOUR MASTER why you have given His children stones, when they cried to you for bread? (THEOSOPHY I, 135, 140.)

"Modern Methods"

The charge of *Lucifer* is still unanswerable. Instead of meeting the accusations and questions of its own sons, which are essentially the same as those put in 1887, the Church now adopts the very devices of "propaganda" which have been so largely the means of public corruption. These are to serve in revival of religion! Already we can hear the excuses: "Think what Jesus could have done if he had given the Sermon on the Mount over the radio!" And: "We shall turn all the advantages of modern civilization to the service of Christian truth!"

But truth, strange to say, seems never to have profited by such "advantages." When the thirteenth-century pope, Innocent IV, boasted to Thomas Aquinas of the wealth of Rome, saying, "You see that the Church is no longer in that age in which she said, 'Silver and gold have I none'," the Angelic Doctor replied, "Neither can she any longer say to the lame, 'Rise up and walk'."

Scientific Intuition

C. G. Suits, chief of the research division of the General Electric Company, tells in the *American Magazine* for December of a dozen or so instances of noted inventions which "were born of flashes of intuition." The article describes the casual conditions under which these "intuitions" or flashes of inventive inspiration occurred, with enough detail to suggest that there is a definite "law" of discovery. In fact, the scientists of General Electric are so sure of this law that they have instituted a course in "creative engineering" at Schenectady, New York, where the research laboratories are located. In this course, an attempt is made to apply what has been learned from the experience of a large number of scientists whose fertility of invention is established. The theory of genius or inventiveness on which the course is based is described by Mr. Suits:

> Whatever explanation you prefer, it's fair to say that intuition *behaves as though it were* the result of one's own mental resources operating in the shadowy expanse outside the spotlight of his conscious mind. The fresh patterns we call hunches invariably are formed first in the subconscious, apparently because our consciousness tends to bolt the door against the new and strange. One creative worker in our laboratory compares a hunch to unborn ideas scurrying around within his brain, like birds inside a cage. Every now and then one of them finds an unguarded exit and flutters through into his conscious mind.

FREE MINDS

> Most of us probably live all our lives surrounded by great discoveries which we fail to see. Intuition rings the bell, but we don't bother to answer. Therein lies the big difference between the ordinary mortal and the man of genius. The genius is at home to new ideas. His conscious mind is freely open to these subconscious promptings. He's not held down by the dead weight of tradition.
>
> Walt Whitman violated all the accepted canons of good poetry in writing *Leaves of Grass*. . . . Children share with geniuses this open, inquiring, uninhibited quality of mind. . . .
>
> What stifles the creative spark? It could be that our present system of teaching, both at home and in the schoolroom, squashes originality. "Education" literally means a "drawing out" of powers within the mind. In most classrooms today it is anything but that. Instead of being taught to think, children are taught to parrot the great thoughts of the "authorities"—which all too often turn out to be wrong.
>
> If we want more Edisons and Whitmans—and America can use them!—our schools will have to de-emphasize mere memory drills and start teaching intuition.

Mr. Suits reports the universal experience of creative workers: "Hard work invariably precedes the flash of inspiration." But the flash comes only when the mind is relaxed, on another subject. As to what, precisely, the "intuition" is, different men give different answers. One engineer "insists that intuition is an awareness of Absolute Truth—a sort of spiritual receiving set that permits its owner to tune in broadcasts of universal knowledge." A famous designer of airplanes—doubtless Sikorsky—is quoted as regarding it as "a new sixth sense, enabling its fortunate possessor to see ahead in time and become aware of future events long before they happen." One scientist feels the presence of a "guardian angel" who whispers advice and prevents mistakes, while a prominent chemist "gets the impression that unseen hands are guiding his operations." (See also THEOSOPHY XX, 136-38; XXXI, 131-35.)

A LEAPING SPARK

These latter fancies may satisfy individuals as to the source of their creative powers, but the explanation given by Mr. Suits is more philosophical and approaches somewhat the Theosophical teaching on the subject. Ages ago, Plato wrote of the arousal of the mind to spiritual knowledge: "Acquaintance with it must come rather after a long period of attendance on instruction in the sub-

ject itself and of close companionship, when, suddenly, like a blaze kindled by a leaping spark, it is generated in the soul and at once becomes self-sustaining." (*Seventh Epistle.*) In her article on "Genius," H. P. Blavatsky draws the same distinction as Suits between the "ordinary mortal" and the genius, adding, however, the occult explanation of the principles in man:

> Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star, the Divine Soul and mind, or what we call *Buddhi-Manas.* The latter does not require, as does the former, cultivation. (THEOSOPHY XXXI, 59.)

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There is a difference, of course, between the spiritual heights of intellection reached by the very great, and discovery of the physical secrets of nature, but the fundamental process of creation is the same on all planes; hence, the analogy of principles and the correspondences of experience. There *is* a world of "unborn" ideas, and intuitive minds *do* have access to the inexhaustible store of knowledge in the living library of the Astral Light. Each nature selects from this store, according to the motive, aspiration, purity and self-reliance of the seeker. That some scientists are now gaining what may be called a shadowy "intuition" of this process is itself an indication of the evolutionary progress of the race, through which, first leaders, and then the whole mass of mankind, will some day reach to full consciousness of the planes above the physical, and live in them as freely as we do now in this. Further conviction of the existence of supersensuous reality is perhaps the next advance toward this great goal.

"OUR WORST ENEMY"

Free World for November, 1945, includes an extraordinary article on "Unity Among Humans," probably wiser and truer than any other discussion of this question that has appeared in recent years in the class of journals commonly described as "liberal." The author, Pierre Sauvageot, is described as having worked during the past decade with an international group of physicians, agronomists and biologists on problems relating to the nutritive quality of foods. From what he says, there is likelihood that he has come under the influence of Theosophical ideas through the work of

Rudolph Steiner, or perhaps by more direct means. Moved by the disharmony in the collective human heart, "the thousand despairing voices already clamoring from the wreckage" of war, "the hatred of those in need and the hatred of those who are clinging to what they have seized," he writes:

> Three centuries before Christ the Buddhist Emperor Ashoka said: "If hate alone replies to hate, when will hating cease?" Will we have to admit that greed above all guides the human race? Will we have to admit that through the symbolic heart of man, alloyed of gold and steel, only oil has so far pulsed and that it beats, now more than ever, in order pitilessly to exploit the weak? . . .
>
> In the last analysis, since all religions enjoin us to love our worst enemy—do we not obey them in a strange manner, by pampering to excess our worst enemy—ourselves? Or by undertaking to develop our illusory and transitory personality, which distorts our true individuality and our identity with all others of the human race, or rather with all other forms of life? All of us, even the best, are responsible for a war that tortures us and distorts our compassion. There is in the whole universe no room for injustice. We never have been, nor ever will be, harmed by chance, but by ourselves. . . . Let us stop shifting the blame onto others!

"Recipe For Peace"

From the analogy of the unity of life throughout Nature, the author reasons to the radical unity of all men, regardless of the superficial differences of race and caste. He concludes:

> As soon as men understand that they are only cells in an immense body, that there is not one thought or action of theirs that will not return upon them, they will avoid thoughtlessly throwing a pebble into the Seine, that is, they will avoid any thought that does not fit into the law of unity, of which the essential feature is love. Then they will try to come to that calm country of the impersonal idea, so as to understand at last the Buddhist proverb, the recipe for peace that is at first so surprising: "Talk of nobody, even to praise him." And perhaps the day will come when mankind, having repudiated violence, can no longer be represented by the monstrous features of the Catoblepas in the "Temptation of St. Anthony"—that bird so stupid that it devours its own feet.
>
> That is why it is time to build . . . a temple in the heart of man; a temple to man's profound, absolute, and complete unity with the whole Universe—the sanctuary of The One Spirit.
>
> India, spiritually more mature than ourselves, has refused to give a name to the *Atman,* the ruling spirit of the Cosmos. India says to man: "Look within yourself, for you are it."

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

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